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from that of A.P., but as it is a question in which I feel some interest, I shall be very much obliged to your correspondent to point out the work to which he alludes. He appears to found his opinion principally on the inability of Mr. Boyd to write such letters, and adduces the letter which you have published as a proof of it. I am satisfied, however, that there are many persons living in the county of Antrim, who remember Mr. Boyd well, who have a very different opinion of his talents, and are persuaded he was fully equal to the task. When A.P. communicates the title of the work or works to which he alludes, I shall state more fully the reasons which have governed the opinion of

A Native of the County of Antrim.

For the Belfast Monthly Magazine.

ON THE EVILS OF WAR; WITH A FEW
REMARKS ON THE CIVILIZATION OF
THE INDIANS.

THE disinterestedness evinced in the labours of many of our American brethren, towards promoting the civilization of their Indian neighbours, and the success attending their labours, cannot but feel highly grateful to every humane mind, whilst the alarm of war, and the preparations for hostile measures, awaken in the breast of genuine sensibility, sensations of grief and pity.

How melancholy the reflection, that mankind (and man is formed to cultivate the best affections,) instead of embracing the means put into their hands of helping and assisting one another, and delighting to enjoy the blessings of mutual intercourse, should employ all the powers of the mind in continually devising some new method with which to vex and torment each other.

But so it is, that to forward the designs of selfish and corrupt systems of policy, how frequently do we see the peace and safety of states sacrificed, the blood and treasure of nations exhausted, and fresh disasters daily added to the catalogue of human woes.

Alas! that man should indulge in habits so pernicious to the welfare of his species, and so opposite to the good he is capable of pursuing; and of arriving at.

Would that the fomenters of public discord, and the cherishers of the flames of war, would cease their inglorious toil, and by turning their attention to objects more worthy of rational pursuit, suffer the earth to enjoy even a short respite from those cruel bickerings and violent commotions, that have long agitated her peace. Let them pause for a moment, and reflect on the many tragical events to which the world is witness, from their restless ambition, and unceasing struggles for ascendancy. To how much better purpose might the application of their powers be directed!

A large field of action, quite of another kind than that of blood and warfare, invites for the exercise of their labours. Instead of leading on to scenes that disgrace the human character, let them join in the lists with those benevolent few, who seek by all means in their power to increase the comfort, not add to the wretchedness of their race, and whose hearts beat with eagerness to behold those chains dissolved that bind the affections, and separate man from his brother, even in those climes where it is said that the light of knowledge has sprung up, and dispelled those mists of ignorance that held them in darkness. Would that their actions and their deeds were such as could give proof of the degrees of light and knowledge,

they so much boast of having arrived at.

A most interesting picture is formed in the reflecting mind, in taking a view of the various pursuits in which individuals of different ranks in the present day are engaged.

Many from a thirst of vain-glory, and for the purposes of self-aggrandizement, endeavour to do all they can to forward plans for the destruction of their species, and to hold the nations subservient to the influence of undue power, sacrificing every consideration of the public good, to the accomplishment of their ambitious views. Whilst in divers places, and in different departments, a generous few are honestly and disinterestedly engaged in endeavouring to promote the real interests of their fellow creatures, by inculcating habits essential to the peace, security, and well-being of all. The mind looks with complacency, accompanied with faint glimmerings of hope, on the latter, and dwells with pity on the former, with sore forebodings of what may follow; while it is the wish of humanity, that the number and success of the one may increase, and that of the other diminish in proportion to the degree conducive to man's best and dearest interests.

Instead of war, so much the sad pursuit of the present day, being held up as a glorious display of man's heroic powers, it is more fitting to consider it in the proper light. Let it be called by its proper name, and known for what it is, and ever was—a cruel misapplication of those powers granted to man, for ends the most glorious and beneficent. In this view of the subject, we behold the practice of war as altogether unworthy the ambition of man, and in its nature, application, and effects, quite of an opposite tendency to that real dignity of character, which it was designed he should support

through all the various turnings and windings of this transitory and probationary scene of existence.

I hope it will not be trespassing too much on the pages of the Magazine, to add a few remarks that occurred in reading the different accounts of the progress of civilization among some of the American Indian tribes.

In viewing the steps that have been taken to forward this work, how desirable is it, that no selfish views of gain may influence any to engage in the attempt, or by a wrong conduct create in the minds of the Indians suspicions that may prove hurtful to their future progress in real improvement. I wish they may not exchange the rudeness of what is called savage manners, for the vices too manifest in what is termed civilized life. Reading of the manner of trading with these people, and of the conduct of some towards them, in endeavouring to introduce habits of intoxication, by exchanging spirits for what little they had to dispose of by way of trade, with a view of getting cheap bargains, I have regretted the effects of that selfish spirit, that would for the sake of gain involve the innocent in so much misery, and in habits so destructive of all peace and comfort.

By these means, the seeds of war have been sown, and lamentable effects have been produced by these transactions; very unfavourable impressions have been made on the minds of the Indians, which no doubt rendered more difficult the disinterested labours of those benevolent individuals who sincerely wished to do them good. I have been led to query, whether those of the former stamp, or the poor Indians, stood highest in the rank of real civilization.

A person* who, about the year 1763, made a visit from benevolent motives to some of the Indian settlements, laments in a feeling manner the treatment these people frequently received in their dealings with the English settlers. Among other interesting observations relating to their situation, and their connection with the English, he says, "In conversation with an Indian trader lately come from Wyoming, I perceived that many white people do often sell rum to the Indians, which I believe is a great evil;—first, they being thereby deprived of the use of their reason, and their spirits violently agitated, quarrels often arise, which end in mischief, and the bitterness and resentment occasioned hereby, are often of long continuance again; their skins and furs, gotten through much fatigue and hard travels in hunting, with which they intended to buy cloathing, when they become intoxicated, they often sell at a low rate for more rum, and afterward when they suffer for want of the necessaries of life, are angry

* John Woolman, late of North America, a man of the most benevolent intentions, who devoted much of his time in going about endeavouring to do good.

He felt in a peculiar manner for the sufferings of all of every class, and manifested on all occasions the most disinterested zeal for the good of his fellow creatures of every denomination. He not only strenuously exerted himself on behalf of the enslaved Africans, but maintained, in words and conduct, an exemplary testimony against every species of evil and oppression. As perhaps his life and character may not be much known to the generality of the readers of your Magazine, might not a few of its pages be usefully taken up with a biographical sketch of this truly good man?

I wish that such lives were made more the objects of imitation, and that of those denominated heroes in the field of blood, but in reality destroyers of mankind, were held more in detestation, as examples that should be avoided, rather than followed.

with those who, for the sake of gain, took the advantage of their weakness. Of this their chiefs have often complained at their treaties with the English. Where cunning people pass counterfeits, and impose that on others which is good for nothing, it is considered as a wickedness, but to sell that to people which we know does them harm, and which often works their ruin, for the sake of gain, manifests a hardened and corrupt heart, and is an evil which demands the care of all true lovers of virtue to suppress."

How cheering the prospect that the disinterested labours lately bestowed are likely to produce the good effects intended, and to remove some of the evils above alluded to. May their good endeavours receive no sudden check, and may the objects of their care receive no bad impressions from beholding fruits contrary to the spirit of pure love, and the law of universal, unmixed kindness.

The following extracts from the writings of the same person, may show that these people have no evil intention towards those who wish to deal peaceably with them. "Our guides took us to the house of a very ancient man, and soon after we had put in our baggage, there came a man from another Indian house some distance off, and I perceiving there was a man near the door, went out, and he having a tomahawk wrapped under his watch-coat out of sight, as I approached him, he took it in his hand. I, however, went forward, and speaking to him in a friendly way perceived he understood some English. My companion then coming out, we had some talk with him concerning the nature of our visit in these parts, and then he going into the house with us, and talking with our guides, soon appeared friendly, and sat down and smoked his pipe.

"Though his taking his hatchet in his hand at the instant I drew near to him, had a disagreeable appearance, I believe he had no other intent than to be in readiness in case any violence was offered to him."

It is evident from various accounts that not only the Indians of North America, but also those called savages of different other nations are capable of receiving the best impressions, where care is taken to meet them on proper grounds, and to deal with them on pacific principles, but where measures of a contrary tendency have been adopted, which fatal experience proves to have been too often the case, the angry passions have been excited, and the cry of vengeance raised, the most bloody conflicts have ensued, and a most irreconcilable hatred taken place. Surely this is no worse than what frequently happens between those called civilized states. A small real, or supposed injury frequently operates on the minds of the injured in such a manner as to cause them to seek for an opportunity to retaliate. Retaliation begets retaliation and swells into mutual rage. In this disposition measures of a sanguinary nature are restored to, and made to follow each other in rapid succession, until, as a torrent, impatient of its bounds, the whole bursts forth, and overwhelms in all the horrors of war, the peace and prosperity of kingdoms. In the struggle for ascendancy, and striving for superiority the nations are made to partake of the yoke of oppression, and the lives of thousands are sported with to a degree of unfeeling barbarity, equal to any thing we can suppose to take place among those denominated savage tribes.

Happy had it been for all if they who commenced adventurers, and became the settlers of newly-acquired territories had from their first arrival

cultivated a spirit of peace, and avoided in all their proceedings with the natives every occasion of giving offence. But the motive to engage in these adventures too generally spring from a thirst of gain, and it is not to be wondered that fatal consequences often followed. The love of gain has a dangerous tendency; we behold it sacrificing to its gratification every just and generous consideration.

With what different sensations of pleasure and regret do we remember the mild, candid, and generous conduct of a Columbus and a Penn, and the dark, treacherous, and blood-thirsty designs of a Cortez and a Pizarro. The memories of the former claim love and veneration, while those of the latter descend to posterity with merited reproach and detestation. It is a melancholy reflection, that the page of history is stained with so many characters too near the latter description, and unable to exhibit so few of the former.

We boast of living in more enlightened times, but with all our boasted degrees of light and knowledge, I wish we may be really advancing in the steps towards properly civilized life. N. S.

For the Belfast Monthly Magazine.

ACCOUNT OF THE FALLS OF NIAGARA.
EXTRACTED FROM A LETTER OF A
GENTLEMAN TO HIS FRIEND IN HUD-
SON, STATE OF NEW-YORK.

A GREEABLY to my promise, I will endeavour to give my ideas of the great falls of Niagara, as I have several times viewed them, and strange as it may appear, always with pleasure, admiration and horror! I have never taken the angles of elevation or depression, so as to make an accurate mathematical